Epirus

THE southern part of the Kingdom of Albania of today was the ancient Epirus. This territory was bounded on the north by the Ionian Sea and on the south by the Ambracian Gulf. Its landward sides were next to Illyria, Macedonia and Thessaly. The terrain is essentially mountainous. About the fourth century before Christ these Epirots were divided in fourteen tribes. Epirus at this time exerted no small influence on Thessaly through the oracle of Dodona. Historically, the part of Epirus was passive. Epirus was divided into the smaller kingdoms of Molossia, Thesprotia, Chaonia, etc., which were formed into an Epirotic League.

The chieftains of Molossia, who dominated all Epirus, claimed to be descended from Pyrrhus, son of Achilles, who settled in the country after the fall of Troy. (Plutarch also relates that Achilles was known in this country under the name of "Aspetos" which in Albanian means "swift.") Upon Pyrrhus' death his kingdom was transmitted to Molossus, his son by Andromache.

5: Kemp E-4, 5 (1926-1933)1935
EF6 Serbs EF6
Albania EG1

S
121

with fresh opportunities and new objects. Contrast the uniformity of the magic and ritual of isolated groups, such as the Australians, with the richer material of Negro medicine and the even more elaborate systems of European and Asiatic magic and religion. The process of incorporation can be extended in all directions, and even general theories may be constructed to cover a whole series of practices. *Medressi*-educated Mohammedans, who are often widely read in occult arts and ancient medicine, peasant doctors and seers, occasionally invent or experiment, or think out a logical, all-embracing theory. These individuals are men rather than women. I recall a young Albanian at Peć who was an excellent representative of this type. There was not the least doubt that he was exceedingly intelligent and really studious or even scholarly. He possessed about a hundred fine manuscripts, some of his own copying, and a few printed books, and his chief studies were alchemy and the origin of language. His experiments also included getting into touch with spirits and devils, and finding out new methods of prediction, which he tested experimentally.

A
[756]
[787]
[791]

The treatment of disease I described as markedly symptomatic. Diagnosis and cure are seldom combined into a system. When that happens the system or theory then becomes a general standardised method of handling characteristic diseases, the direction being given by one of the more obvious symptoms. The immediateness of approach otherwise is a method of trial and error, that might encourage empirical discovery. This is the only form of the experiment in common use. It is not systematised into experiment under varying conditions to discover the nature of a phenomenon, but it is a practical trial of the means of exploiting it. The process may be repeated when a case understood to be identically the same occurs again. It should be noticed that while quite different diseases may be considered as internal and external forms, for instance, of one and the same disease, the time of day, the age or name of the patient, and so on may alter the notion of what constitutes identical circumstances, or the place where an